

D.D.R.H.S.

The Bombay Guardian.

VOL. XV.—NEW SERIES.]

SATURDAY, APRIL 10, 1869.

[No. 6]

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—Some missionaries of the China Inland Mission were assaulted and maltreated. They made a statement of the matter to the English authorities at the nearest port. A gun-boat was sent and chastisement inflicted. The matter has been the subject of conversation in the House of Lords. We should have thought that if the English Government did not approve of the chastisement inflicted, it would have been sufficient to censure those who inflicted it; but instead of this the Duke of Somerset made an attack upon the missionaries. The missionaries are not, that we can see, responsible. Those to whom they reported the matter were free to take it up or to let it alone; no pressure was brought to bear.

—‘So are they all, all honorable men.’ One after another of the candidates for the present Parliament, has been unseated because of the bribery by which his votes were gained; but in every case we are asked to believe that the candidates are free from all responsibility, having been ignorant of the corruption. They had to disburse enormous sums of money,—in one instance, £16,000—and it was surely their business to know how the money was being expended. They knew very well that there would be sure to be bribery unless they guarded against it. It is an alarming fact that this matter is passed so lightly over.

—The proprietors of the *Indian Church News* announce that the paper must be discontinued, unless subscribers consent to pay Rs. 2 instead of Rs. 1½ monthly.—The *I. C. N.* says:

“The *Bombay Guardian* is rather indignant at being ridiculed by our Bombay Correspondent and attacks Intoning. Our contemporary is we believe avowedly a Presbyterian organ, and we certainly do not comprehend why it should go out of its way to attack our services.”

We expressed no indignation; we merely extracted some words of said correspondent. Our contemporary has been seeing the *Guardian* for some time, and ought to know what we are avowedly; we are neither avowedly nor otherwise a Presbyterian organ. Instead of attacking ‘Intoning,’ we quoted the letter of a very devoted member of the Church of England.—The *English Churchman* having spoken against conventual vows as being the real spring of the Hull Convent scandal, the *I. C. N.* thinks that such vows are as proper as marriage vows and as binding.—With reference to the scandalous practice, so prevalent and undisguised, of preaching other men’s sermons, the *I. C. N.* says:

“A priest is mocking God who reads from a pulpit ‘the message from God’ which may have been the effusion of a lay brain and purchased for eighteen pence, and is certainly not in any sense his message.”

A lay brain! How appalling. We commend this matter to our ethnologists; we ought to have a report upon the lay brain,

laying bare its awful deficiencies. How dreadful to think of the millions who carry such about.

—Mr. Justice Tucker has been elected President of the Bombay Branch of the Asiatic Society, in place of Mr. Justice Newton who is leaving India.—With regard to this Society there are many who think it an anomaly that the subscription rate should be Rs. 100 per annum while a Government grant of Rs. 300 monthly is enjoyed. Such a grant should warrant the Government in demanding that the advantages of this Society should be available for the public,—for many more, certainly, than the very limited number who are in a position to pay ten pounds annually.

In an article on Astronomical Matters in ours of March 20th, there was a slight typographical mistake by which the distance of the nearest fixed star was given as twenty millions of miles, instead of twenty millions of millions of miles.

A correspondent has sent us a notice of a proposed Institute at an up-country station where members should have among other advantages the opportunity of playing billiards, skittles &c. &c., and he asks our opinion as to the propriety or otherwise of a Chaplain taking an active part in promoting such an institution. Our correspondent has had a good deal of acquaintance with Railway employes, and seems to think that the many unfavorable and demoralizing influences to which they are exposed in this country, require some more powerful corrective than billiards and nine-pins. He values above all things the Gospel, and has felt deeply the privation of it in India; has doubtless made it a subject of prayer that preachers may be sent to the Railway stations; and it is easy to understand the feeling of disappointment that would come over him when the long-expected clergyman identifies himself with those whose thoughts are chiefly about amusement. We are disposed to sympathize with him. There will always be enough to look after the matter of providing amusements. We are well aware of the arguments that are usually advanced. We admit that it is a good thing for a minister to get the confidence of those among whom he is to labor, by showing his interest in whatever interests them, so far as he can do it without sacrificing any of that higher influence which is all in all to him. A minister may be very much liked by those around him; they may speak of him as a first-rate fellow, and he may flatter himself that he has a great influence with them; whereas his influence is probably not a bit greater in reality than they are exercising over one another. We have no kind of objection to innocent recreations; we do not think a minister of Christ needs to be austere and un-

bending and stand aloof; but the great question should always be with him, how to win men to Christ; and it should be made manifest to all that this is really that which occupies him.

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SATURDAY, APRIL 10, 1869.

SCIENTIFIC MORALITY.

A CORRESPONDENT of *Scientific Opinion*, writing on the subject of an English ‘Academy of Science’ says:

“The suggestion offered in your editorial article of the 20th ult. regarding the expediency of establishing an English Academy of Science is no doubt a most valuable one; and were it possible in the present state of scientific society to call such a body into existence, with a fair prospect of attaining the various highly desirable ends you indicate as likely to accrue through its instrumentality, it is not improbable that the project would speedily receive the warm and energetic support it deserves. But in this our day science and its votaries, in common with the rest of the world, appear to be passing through a transitional state—one not exactly obscured by doubts for the future, but by grave misgivings as to the present. In short, there is reason to fear, perhaps to believe, that scientific morality stands, for the nonce, on no more elevated ground than commercial morality, and that in some of the learned societies already in full swing, chiquery and its inseparable associates, injustice and literary dishonesty, are the rule rather than the exception. Go where you will, ask whom you will, so long as you avoid the fountain-heads, whose opinion must necessarily be worthless for the reasons specified, and you will be told the same tale—‘Kissing goes by favour’; and the good things of science, whether in the shape of remunerative offices or scientific honours, are only for the few who care to sacrifice independence of intellect for what it may fetch in the market.”

“So long as such a state of things exists, what on earth is to be expected from an ‘Academy of Science,’ built up, as it would in all likelihood be, of the same materials—of men linked together ostensibly in a noble cause, but nevertheless able and ready to back each other in bringing about and perpetuating only their own glorification and aggrandisement, and whose howl at the bare imputation of cliquism would doubtless be heard from John o’ Groat’s to the Land’s End? ‘Tis this howl that has supported them in being hitherto. They know its efficacy by experience, and you may rely upon it they will very soon let you know that, in their sage opinion, the whole of the proper aims of science, are already amply and legitimately provided for.”

This may be too sweeping; but we think there is reason to believe that the remarks are in the main just. In the scientific world as in most other worlds there is a great deal of self-seeking, exhibiting itself sometimes in petty jealousy of all claims that seem likely to withdraw the public attention from one’s own, and which more habitually manifests itself in compliments paid to those who (it is tacitly understood) will return them with good measure. We hear a great deal of the ennobling and elevating influences of science; and men of science not unfrequently speak

with disdain of the rest of the world as though they alone were free from prejudice and privileged to breathe an atmosphere untainted by selfishness. It seems to be the opinion of not a few that science may now take the place of religion; in days of a less matured humanity, religion might be necessary, but now it may give way to science. Or if religion is to have still a place, it must be a religion that science has found for itself and puts its own stamp upon; some form of rationalism, for instance. Now it is just as well that it should be frankly stated and conceded that there are some most important things that science cannot accomplish.

I. It cannot give humility. It ought to make men humble. It intimates so much more than it discloses, it shows such an ocean of the unknown beyond every shore of the attained, that it would seemingly be the most natural thing in the world for men of science to be men of deep humility. And there are such, we fully admit; but it is not science that gave them humility. The tendency of science is to fill the mind that is not religiously prepared, with a sense of superiority to others, and with consequent self-complacency. Knowledge puffeth up, said the Apostle Paul. There can be no greater contrast than between the influence of science and of true religion. The latter is exceedingly humbling; it takes from a man the idea of his own goodness; convinces him of sin and of unworthiness; and points him to the grace of God as the one thing needful, the pearl of great price.

II. Science cannot give a man true faith. Humility, renunciation of confidence in self, this is indispensable to faith. But without faith, it is impossible to please God. In the highest sense of the word there cannot be true science without faith. The undevout astronomer is mad. Every created thing speaks not of itself only, but of Him who made it and upholds it; and the science that is content with the poorest half of its testimony, is a poor thing. But this is what the world has agreed to call science. The Psalmist is ever expressing his admiration for the works of God; but our scientific man seldom speaks of anything but Nature and her laws.

III. Science does not beget love. It does not teach men in honor to prefer one another. It does not inspire men with 'the enthusiasm of humanity.'

Men of science are often actuated by the love of fame. And it is claimed that the love of fame is ennobling. But the desire for the praises of men, is, to a certain extent, a prostration of ourselves before men. Our characters cannot well be higher than our aims; and if our aim is to get the good opinions of men, we are not in the way of getting our minds purified or ennobled. The question 'for what' is thought to make a difference. One man seeks praise for agility in running or jumping; another for singing comic songs; another for the cut of his coat; another for his wealth; another for the circle he moves in; another for his knowledge of this or that department of science; another for his piety and devotedness and usefulness in the church. Now those whom we have last referred to, think that it is greatly to their credit that they seek praise for such worthy ends; not considering that they insult these worthy ends by seeking them not for their own rewards, but as a means of commending them to the good opinion of men. This principle is, we admit, one of tremendous power, and supplies the mind with zest and momentum, unflinchingly, year

after year, in a way truly astonishing. We often see a mind energized and quickened and sustained, amid herculean efforts, by this passion for the praise of men. Nevertheless it is a fatal error. It is not under the influence of such a passion, that the highest and best rewards are obtained. There is something about its operation, that hinders the mind from penetrating most profoundly into the secret of the works of creation. As we have said, science must go hand in hand with faith. That which truly elevates, purifies and enriches the mind is the search for God; the sincere, unbiassed desire to know Him and be approved of Him. This desire will make us welcome the humbling truths of God's word. In the school of Christ we are fitted for the study of all things.

CHRISTIAN PERFECTION.—III.

Senior. There are many passages in Scripture, which are quoted to prove that the doctrine of Christian Perfection cannot be true.

Junior. Other equally emphatic passages are quoted to prove that it is Scriptural. How do you reconcile the two? You do not of course give up either?

S. I give up nothing, that is in God's word. I think it may be admitted however that the strong statements concerning the invincible sin of man found here and there, are for the purpose of showing what man is by nature. One great object of the Bible is to establish the utter sinfulness of man, his profound natural depravity, his absolute inability to be saved by his own works, his need of an almighty Saviour. There is not a just man upon earth that doeth good and sinneth not. I hardly think that expressions of this kind are intended to discourage any from seeking the higher attainments in holiness; but rather to destroy man's confidence in himself that he may strengthen himself in the Lord his God. So Paul in the 7th of Romans points out what the law does and what it fails to do, that he may in the 8th show what grace and the Spirit of God can do.—My position is this: I believe that some good men and some who are not very good are deceiving themselves with regard to their state. They imagine that they honor God by supposing that he has delivered them from all sin; they have laid hold of this delightful conviction and it would be a very painful thing to let it go; so it becomes a law with them to reject the testimony of conscience when it would speak of this or that deficiency, on the ground that it is acting morbidly and appealing to their unbelief. There is a bias in their mind in favor of the idea to which they have committed themselves, that they have clean escaped the sea of sin, that great sea of fire, and that it is like rock beneath them; this bias warps their judgment, and they are insensibly wafted to a very dangerous state. As I have said, the only testimony that really suffices in this matter, is the testimony of God; and I cannot find here that God has yet testified concerning any man upon earth that he has attained to a perfected state.

Junior. What do you make of John's testimony: "We know that whosoever is born of God, sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not."

Senior. Well, this is said of all the children of God. Their seed remaineth in them,

says John, and they cannot sin. The seed that remains in them is the Holy Spirit. As many as are led by the Spirit of God they are the children of God. All in us that proceeds from the Spirit is of course un sinful. But the Spirit lusteth against the flesh and the flesh against the Spirit; and these are contrary the one to the other; so that ye cannot do the things that ye would.

Junior. I think the context shows the meaning of this last quotation to be that our fleshly nature must be renounced, crucified, if we are to walk in the Spirit. The Spirit will not let us do the things that our flesh would have us to do. We find here, I think, a powerful argument for seeking to be filled with the Spirit. Until the Spirit comes the fleshly nature has a sort of peace of its own; afterwards there is a conflict; then through the triumph of the Spirit, the peace of God which passeth all understanding. This peace we can only enjoy so long as we are conscious that the Spirit of God is triumphing in us.

Senior. I grant you this. But the strongholds and hiding places of the enemy are very many; there may be a daily victory, yet always much remaining to be done. As when the Israelites had crossed the Jordan; they had still to go on conquering.

Junior. Had they been guided implicitly by the Lord, they would have made a clean sweep of their enemies while they had the upper hand, and saved themselves unpeakable trouble and humiliation in the future.—This is the dispensation of the Spirit. Our Lord sought to give his disciples the most exalted conception of it. John the Baptist, the last of the Old Testament prophets, was greatest of all; yet he that is least in the kingdom of heaven is greater than he. They saw the Holy Ghost descending upon Christ as a dove, and during three and a half years had opportunity to estimate the majesty and power of the Spirit that dwelt in him. The Spirit was the promise of the Father to them. He shall glorify me, said Christ. Can we set any limit to the extent to which he will glorify Christ? Is it not reasonable to believe that he is ever ready to go beyond the point gained, in this matter, and that perfection shall at last characterize his glorifying of Christ in believers?

Senior. That is, on the supposition that the imperfections of our faith and consecration have hitherto hindered us from receiving the fulness of His blessings, we may yet anticipate that before the end of the present dispensation there will be the complete manifestation of what his power in believers can accomplish in the way of redeeming from all iniquity.

Junior. Is not this idea favored by the words of Paul in the prayer contained in Ephes. I. 17-23? The whole New Testament seems to be suffused with the glory of this idea. Is there not a grievous disparity between the promises of the New Testament and the attainments and even aspirations of Christians? Look at the remarkable promises of Rev. II. and III. Be it that these have not been realized in the experience of any; are they not intended to stimulate our aspirations, yours and mine? All power in heaven and in earth is given unto me, says Christ; and in these epistles to the seven Churches he seems to be challenging us to take it, to take it all; the Vine being glorified in the branches.

(To be continued.)

OCCASIONAL THOUGHTS.

"His name shall endure for ever." Ps. 72 : 17.

As we write these words there comes up to remembrance an incident in our street preaching. Some weeks since as we were preaching at one of our usual stands a tall man, passed middle life, stopped in front of us and gave earnest and quiet attention to what was said. He had a small bundle thrown on his shoulders, and looked like a man going to daily business. As we came away he came with us, and soon began a conversation by referring to what he had heard, and asking by what name we should worship God. Thinking that he had only the common Hindu idea of the power of the name of god we endeavored to show him the uselessness of merely repeating the name of god, (*nam smaran*.) He then said that he had left off the worship of idols for about five years past. He had become convinced of the uselessness of such worship on occasion of some sickness in his family. He had since then disregarded all such worship, and now wished to know the true way.

Coming to a quiet spot near the place where our roads separated we sat down and told him of Jesus, the name that is "above every name." After inviting him to come and learn more we parted. His house is about 25 miles from this place.

A few days since he came with his wife. They spent the night here, and both seemed very eager to learn all they could about the true way. The man appeared to have taken hold of the name, and to desire earnestly to be enrolled in this "kingdom."

It is by such means as this that the "name" is to endure. Men are to be blessed in Him : nations are to "call him blessed," or, to bless themselves in Him. If he is blessed they who are His partake of the same blessing.

He comes to take up his abode with men. The power of evil is cast out by the Spirit of truth. Men leave the service of Satan, and seek the glorious liberty of the children of God. They are made free from their bondage, and by the same act become loyal citizens of the kingdom of God, living followers of Him who first loved them. The "name" is in their hearts, not as a form to be repeated, but as a power to control and direct them.

Men have lost the true way. They have cast off their allegiance to the good and gone astray after the evil. All seek their own, and are not willing to submit to such restraints as are necessary for their own well-being. It is evident that a new principle must operate upon them, a new life must begin in them, before they will yield their affections to the truth. So long as they love a lie they cannot desire the truth. If such a new principle begins to operate we may expect it to continue in its course. The name endures. It is a power which does not cease its operation after a time, nor is it a power that is ever changing its direction, and thus producing different results. It is ever acting in the way of goodwill to men. The force which has produced the change in one man will lead him, impel him, to seek the good of others. The power is continually expanding its sphere, and hence also its enduring nature appears.

The name represents a person. It thus appeals to our most active affections. We can be loyal to a principle : but loyalty is usually strongest when it is attachment to the person of a sovereign. And thus we adore the Redeemer of mankind in this

name which shall endure for ever. The object of our most loyal feelings and emotions is all-worthy of what we thus render to Him. He ever remains to draw our affections after him. He changes not, that we should have any fear of him or of his doings.

Thus gratitude, loyalty and love are gathered around this object. The "name" represents to us all we have been—that to which we have attained—that of which we have the hope. It speaks to us in all our moments of joy, at times rising to a rapture. It comforts us in all our moments of darkness and grief. It more and more rules in us, and reduces all our powers to subjection to the holy will made known to us.

It is our assurance of success in all our labours. It is not an uncertain contest that we are engaged in. The enemy is mighty and numerous. His attacks are incessant. But one by one his soldiers are falling out of the ranks. A few become true soldiers of the Lord Christ, and the grand result we may wait for with patience.

MITRA.

CHRIST'S VERITIES,

OR

THE "VERILY VERILY'S" OF OUR LORD.—XX.

VERILY, VERILY, *I say unto thee, We speak that we do know and testify that we have seen ; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things.* John iii. 11.

Nicodemus came, it would appear, to hear about heavenly things ; to be entertained by a description of the unseen world. One sent of God, as Christ was, and able to do such wonderful things, would doubtless be able to give such accounts of the angel-peopled heavens as would greatly interest and startle those who had the privilege of hearing them. The rabbins had told Nicodemus many marvellous tales about those worlds of light ; his own imagination had pictured to him many beautiful and captivating scenes ; but here was one come from God and accompanied by divine credentials ; what a precious opportunity of learning all about the details and characteristics of the worlds where God is seen in his glory. Instead of being thus entertained, the master in Israel is not a little astonished at the somewhat dry, very practical and yet very doctrinal discourse addressed to him. He did not come to hear about the new birth, or about the doctrine of the Spirit ; but the wisdom of God in Christ saw that this was what he needed. And there are many no doubt who would fancy the Bible a good deal more, if it were not so doctrinal and so practical ; if it entertained them more with the wonders of other worlds ; with accounts of life in Jupiter and Saturn ; with description of the angelic hierarchies and the occupations and delights of heaven. But the message that comes to this world from that, relates to the way in which we are to live in this world, and to the change to be wrought in us ; the wonder-faculty, like the rest of our nature, must be wrought upon by the Holy Spirit before we can be capable of walking in God's path at all.

That which is born of the Spirit is Spirit. The Spirit himself, like the wind, is unseen ; but, like the wind, or air, is sufficiently manifest in his operations. (There is only one word in the Greek for the Spirit and for the

wind, or air, or atmosphere, in which subordinatedly, we live, move and have our being ; a fact more remarkable than many fictions.) How can these things be ? said Nicodemus. How can an unseen Spirit thus mightily influence our spirit ? The question shows him to be without faith ; shows him to be unspiritual. Christ's reply is addressed to the state of mind thus divulged.

Let us observe the transition from the singular to the plural. Verily, verily, *I say unto thee, We speak that we do know.* Christ, as it were, abdicates for the moment his own peculiar and pre-eminent position as the Sent of God, to class himself with his apostles. He wishes to point out the claims of the truth, when declared by competent witnesses, upon the credence and obedience of men.

We speak what we know ; we do not speak to you of what the Spirit is and does in heaven, but of what he is and does upon the earth ; of his work in the hearts of men ; of the transformations of character wrought by him in the midst of us. The offspring of the Spirit, men who have passed from death unto life, are among us. These disciples of men will tell you that they were once unregenerate, but have become the children of God by the operation of His Spirit. But even the prophets bear testimony to the Spirit and to his power to renew the heart of man. If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things ? I am, you say, a teacher come from God ; Yet you stumble at the first things I tell you. My instruction, to be welcomed of you, must correspond with the ideas and sentiments you already have in your mind, and must build itself up on this as on a foundation. What is this but to affirm that you are yourself taught of God and thus in a position to challenge my teaching ? I must learn of you and then teach you. Hast thou ascended into heaven ? Been there and returned ? No man hath done this but he that came down from heaven, even the Son of Man who is in heaven.

The Son of Man who is in heaven : new doctrines, new mysteries.

The question of Nicodemus, How can these things be ? and the reply of Jesus, Ye believe not, show that the question was a skeptical one. It proceeded from a spirit of unbelief. And there is many a question put in these days that is simply indicative of unbelief. The questioned truth would, if received, enable the mind to solve many formidable difficulties ; but the mind chooses to keep it outside and regard it as a difficulty because it does not harmonize with a great deal of the rubbish inside. Every man who declines to receive the testimony of Christ and of the Bible, saying, How can these things be, these uncommon things never seen in our times ? shows that on the whole he concedes greater authority to his own notions of things, than to Christ. He believes in himself rather than in Christ ; and thus doing he plainly condemns himself.

Afterwards, speaking of the Spirit, Christ said to his disciples : Him the world cannot receive because it seeth him not. It is as though a blind man should say, I will not suffer the physician to approach me to operate upon my eyes, unless I may first see him. That which is born of the Spirit is spirit ; and only spirit can recognize the creative Spirit. Blessed is he that believeth.

There is the testimony of Christ's disciples, of the Scriptures, of Christ himself. It is a solemn thing for a man to reject this testimony. Christ's words shall be echoed from the judgment, and shall sound loud enough in that day to shake awfully the soul that refused to make way for them by surrender of its own vain fancies.

NOTES FROM AN INTERLEAVED BIBLE.

PSALM CV. 2. Many sing psalms unto him, who talk of any thing rather than of his wondrous works.

8. A thousand generations: there have been about this number since the Sinaitic covenant, or we may say from Abraham, as the longevity was then greater. But the expression here denotes perpetuity,—inviolable faithfulness on God's part.

19. The word of the Lord tried him: all his life long; for it came to him in the dreams which were the occasion of his being sold into exile and captivity. The word of God took him into Egypt and there cast him into prison: poverty, servitude, disgrace, it made him ring the changes of these through many a long year. Yet he would not part with it; when it had been made fully evident that he would not let it go, cost what it might, then it lifted him far above all principalities and powers of that time. If we suffer with Him we shall reign with Him.

25. He turned their heart to hate his people, as he hardened that of Pharaoh, not by any direct influence, but by blessing and acknowledging his people. So Jacob turned the heart of his ten sons against Joseph, by his special regard for him.

37. He brought him forth with silver and gold. The divine power wrought in their behalf convinced all that it was most desirable to propitiate the God of Israel by helping Israel, and they very gladly gave them their wealth, a poor compensation for the servitude to which they had been subjected. There is not a word in the original about borrowing; the word is *shaal*, ask; the same as in verse 40; and in 'Ask of me and I will give thee the heathen.' If the Pentateuch were what some blind critics fancy, the gold and silver would have been accounted for by a miraculously discovered mine in the Sinaitic peninsula.

CVII. 3. Doeth righteousness at all times: this is the test: does the will of God not when it is convenient, when it is popular, when it happens to coincide with his own, when he is in a good frame with good people, on the Sabbath, when observed, but at all times, under all circumstances, cost what it may.

12, 13. If at any time we get a contrite and grateful spirit, let us not presume that it will abide with us. Let us presume rather that we shall be sure to lose it if left to ourselves; and let us be instant and persevering in prayer that it may continue and be deepened. The wings that brought the blessing will take it away again, if we cease to entertain it lovingly.

24. They despised the pleasant land; then, as now, the majority of the witnesses (ten out of twelve) reported unfavorably of the land of promise; it was not worth the cost and danger of seeking to enter it. They left out of their calculations the power of God, and the difficulties were overpowering. The same men are now preaching the Gospel as modified by their unbelief, requiring no separation from the world; teaching men to expect the blessing of God in the plains of Moab and in the valleys of Edom.

30-31. There are certain critical moments when, if a faithful testimony is borne for God's truth, by some fearless act or word, a tide of evil that would have swept away all good is arrested and turned back. He who stands up for God in such a time shall be had in honorable remembrance for ever.

Correspondence.

To the Editor of the "Bombay Guardian."

THE "SCANDAL AND INNOVATION OF EVENING COMMUNIONS?"

SIR,—In the discussion of certain novelties of ritual lately introduced into our city, I have observed on one or two occasions references made to the usage of the late Senior Chaplain—the Rev.

W. K. Fletcher, as claiming his support for such novelties. As I had the honour of his acquaintance, I may, perhaps, be permitted to say that he was certainly one who would now be spoken of in the language of our great modern lights, or candle-worshippers of the *Indian Church News*, as being "accountable for the scandal and innovation of evening communions." In this at least, he followed the example of The Master, as those of his flock that remain will remember. Indeed a copy of a circular is now before me issued only a few days previous to St. Thomas's day 1860, in which among other things it was announced that "at six o'clock P. M., Divine Service will take place in the cathedral, when a sermon will be preached by the Rev. C. Green, Secretary of the S. P. G.," and "after the evening service, the Holy Communion will be administered and the offertory devoted to mission work in the diocese of Bombay." Those in Bombay who have spoken of the "innovation and scandal of evening communions," must either be new comers amongst us; or they have very soon forgotten our late senior chaplain's usage, who certainly did not err by keeping on the side of what some call 'low churchism.'

Yours &c.
A CHURCHMAN.

Epitome of News.

SATURDAY, APRIL 3, 1869.

—Of a Durbar to be held in Agra in November next, the *Delhi Gazette* says: "This durbar is to be on a scale of great magnificence. The Governors of Bombay and Madras, with the Lieutenant-Governors of the Punjab, N. W. Provinces and Bengal, and the Chief Commissioners of Mysore, Nagpore, Oudh, and Burmah, are to be invited and summoned, while every chief of any standing in the country, including probably the Rajah of Cashmere, will be expected to attend. It is to eclipse everything of the kind hitherto attempted, and is to be a type of the new viceregal reign as to exterior appearances."

—Mofussilte; Peshawar: "A fearful thunder-storm passed over the station yesterday at 4 P. M., accompanied by hail and sleet. Hailstones lay three inches deep in my compound after the storm had abated. The injury done to the crops must have been immense."

—The Committee on the Contagious Diseases Act, in their Report, estimate the number of common prostitutes in Bombay at nine to ten thousand. If they are at all correct in their estimate the amount spent on prostitution in Bombay is probably upwards of two crores annually. Here is an extract from their Report:

"Say there are 9,000 prostitutes in Bombay: let each of them pay a fee of 4 annas at each weekly inspection for her ticket of health."

"An income of nearly 9,000 rupees per mensem would thus be secured, which should be capitalized and devoted to the building and maintenance of a Lock Hospital and even suitable prostitute quarters in certain parts of the town, to the provision of the extra comforts of all kinds for the sick and the relief of starving prostitutes, to assisting such of them as choose to return to their homes and generally to any measures for their benefit."

MONDAY, — APRIL 5.

—*Overland Mail*, March 12: "The two Admiralty officials, charged with conspiracy, have been committed for trial. Other charges are to be brought before the Court by the Admiralty."

Cotton trade prospects do not improve. The Preston manufacturers have resolved on a reduction of ten per cent. in wages.

A battle in Cuba between Government troops and four thousand insurgents has resulted in the defeat of the latter, who it is said have been aided from New York.

The Duchy of Lauenberg is about to be incorporated with the Prussian Kingdom.

—Same: "In the language of the Duke of Argyll, the object of the Bill for the Improvement of the Government of India is 'to restore to the Governor General in his Executive Council the power of making regulations which should, in language as well as in fact, be kept separate from laws properly so called enacted by Supreme Legislative Council.' To gain greater administrative efficiency by removing obstacles to the free action of the Governor-General and his co-

adjutors, appears to be the aim in view, and on this attempt Lord Salisbury remarked that it was a step in the right direction, and added, 'I believe no greater mistake has been made of recent years in regard to Indian matters than of thinking we could produce a copy of the English Constitution in India. If you wish to govern Asiatics in a manner conformable to their opinions and interests, you must govern them Asiatically. Another important provision of the Bill is that native civil servants may be appointed in India by the Governor-General, and not necessarily after competition.'

We should think that Asiatics would be much more successful than Europeans in governing 'Asiatically.' If this is what India needs, what do we here?

—Same; Discussion in the House of Lords regarding missionaries in China: "The Bishop of St. David's agreed as to the need of the use of caution by missionaries in China, but he doubted the alleged universality of aversion in the Chinese people from Christianity. He earnestly hoped the Government would never endeavour to put down missionary effort, but missionaries, when they did not abide by the advice of the Government, acted at their own risk."

"The Bishop of Peterborough thought the propagation of Christianity at least as important as British trade—the opium trade for instance, in defence of which we had once undertaken a costly war. He believed the missionaries would not withdraw from their work out of respect to the interests of commerce, and if they did not, he should like to be informed whether they were to lose the ordinary right of British citizens to the protection of their country. He did not mean that missionaries ought to be followed by an army."

"Lord Grey agreed that there should be one and the same rule in respect of the trader and of the missionary. It was to be lamented that we had at different times enforced immoral branches of trade on China. But if a British subject would force his way into the interior, whether a trader or a missionary, it ought to be understood that he was not entitled to protection by arms. The instructions issued by the Government were, he thought, most judicious; but he was afraid that if we kept gunboats on the great rivers they would be used."

"Lord Shaftesbury sympathised with the spirit of the Bishop of Peterborough's defence of the missionaries; but he thought it right to state that they were not sent out by any of the great missionary societies, which always showed as much judgment as zeal."

The sum of £180,000 voted for the Prince Consort Memorial in Hyde Park, is found to be quite inadequate! It will not be finished before the winter.

"A call was given by a Scotch church in Jersey to the Rev. J. J. Muir, whose induction was appointed to take place last week. The call was not acceptable to many members of the congregation, and they resolved if possible to prevent the induction taking place. Accordingly the gates of the church were padlocked by two of the trustees, but the locks were afterwards removed and the service proceeded. A sermon was preached by the Rev. Robert Taylor, of Camberwell, and the induction service was conducted by the Rev. G. Carlisle, Moderator of the London Presbytery. At the conclusion of this portion of the service a singular occurrence took place. In the midst of a crowded congregation one of the trustees, Mr. Clash, rose from his seat, advanced to the aisle, kneeled down, and cried out, 'Haro, Haro, à mon aide, mon prince. On me fait tort!' This is called the 'Clameur de Haro,' and dates back nearly one thousand years, from the time of Rollo, a Norman leader, who invaded France about 837. It is used in case of encroachment or invasion of property, and the aggressor is bound, under penalty, to desist immediately the cry is raised. In the present instance, however, the service proceeded, and the raiser of the 'Clameur' with some of his adherents, left the church. It is probable that an action before the Royal Court will be the result of these proceedings."

—*Friend of India*; the Umballa tamasha: "As the Ameer sits on the throne, so simply yet tastefully clad, let us watch the workings of his face and think of his history. We are at once impressed by its Jewish type, especially in nose and lips, and by the singular facial angle which redeems the whole from grossness. When we analyse the features, we are struck by the eyes

—crueler than we ever yet saw in Asiatic, neither sullen like Sindia's, nor sensual like Holkar's, nor mildly merry like Jeypore's, nor liquid with the flashing rays of insanity like Joudhpore's. Shere Ali's history is written in these eyes—a soldier for forty-five years, who never spared a foe; who basely betrayed his half brother and would not show him mercy though it cost him his throne; and who only once felt sorrow so deep that it bereft him of reason, when his beloved son Mahomed Ali Khan fell by his uncle's hand on the battle field of Kujhbaz.

“When the presents of fifty-one trays valued at upwards of half a lakh of rupees were brought in, the Earl of Mayo, taking a sword, with jewelled scabbard, presented it to the Ameer with his own hands, remarking: ‘May you be victorious over your enemies and with this defend your just rights!’ The Ameer replied that he would use it also against the enemies of the Queen of England.”

—Same: “The 5th annual Session of the American Methodist Episcopal mission was held in Bareilly from the 14th to the 21st of January. The past year has been one of progress—there having been 289 baptisms making the total of communicants 665. The mission has 90 schools with an attendance of nearly 4,000 pupils, more than 600 of whom are women and girls. Including some Rs. 22,000 received from Government as grants-in-aid of schools, there have been collected in India for educational and mission purposes during the year Rs. 46,000. Colonel Ramsay, C. B. generously made over to the charge of the Medical Missionary at Nynce Tal several Dispensaries in the *Ikhaber*, and also in every way aided mission educational enterprises in both Kumaon and Garhwal. Pundit Nund Kishore, Deputy Commissioner of Kumaon, with great liberality proposes to defray half the expenses of a Female medical class in Nynce Tal to be taught by the Medical Missionary there.”

—*London Guardian*: “At Clement's Inn, grace after dinner is not said, but acted. Four loaves, closely adhering together, typical of the four Gospels, are held up by the occupant of the chair, who raises them three times in allusion to the Blessed Trinity, and then hands them to the butler, who hurries with them out of the hall with an alacrity which is emblematic of the freedom with which the Bread of Life is given to the world. This acted grace, it is almost needless to add, is of great antiquity, and clearly had a religious origin.”

—*Madras Observer*; Surrey: Mr. Ffoulke's letter to Dr. Manning is one of the heaviest blows that has been dealt at Rome for many a day. With great candour and ability this *pervert* declares to the world the result of his ten or twelve year's experience of Rome. The letter has reached nine editions already, and is carrying dismay into the ranks of the Romish potentate at Westminster.

—*Times of India*; Umballa telegrams: The Ameer will leave satisfied, though it is understood that he expected much more.

No Resident or other British officer will be sent to Cabul.

The spirit of the policy of the Government of India remains unchanged.

Friendly mutual relations entered into for political, trade, and frontier purposes, which may expand into a treaty.

Shere Ali formally recognised as Ameer of Cabul and his son Yakooab as heir apparent. Azim Khan and his son Abdool Rahman consequently rebels.

—Hailstones as big as hen's eggs have been falling at Mehur, Sind.

—*Friend of India*; Kolapore: “In spite of the precautions taken by the military authorities to keep it out of camp, three cases of cholera have occurred in the 17th Regiment N. I., two of which proved fatal; but the last few days have passed without any fresh cases, and the people have now dispersed from the jattras on the Joteba hill a few miles from this, so that I hope its further spread is averted. These jattras are a fruitful source of this disease, and at the one I have mentioned there were, I understand, as many as seventy-five thousand people collected. Precautionary measures were, however, taken by the Political authorities, an apothecary was sent there, and only one case of cholera occurred.”

—A wooden Railway 20 miles long has been made in New York State, and is in use. It cost £726 a mile. It is raised above the ground on piles. The rails are of maple, 6 in. by 4 in. fastened to the ties, into which they are let, by a couple of hard wood wedges, so that not a particle of iron is

used in the whole construction. Another, 30 miles long, is to be made near Montreal.

—The conductors of 34 vernacular newspapers in Bengal have asked Government to grant a half-anna rate for papers less than 10 annas. The average weight of the 34 papers is 2 tolas.

TUESDAY,—APRIL 6.

—*Bombay Gazette*: “Mr. Buchanan with five assistants arrived by last mail, instructed by the Secretary of State to make the survey for the Carwar Railway, and proceeds in a few days to Carwar by the Government steamer, ‘Goolanar.’ It is believed that the survey is to be for a railway in the meantime between Carwar and Hooblee, the only difficult part being the Ghaut.”

—It is proposed to introduce presses into the gaols, and to get the Government printing done there.

—*Times of India*; Umballa: “When Captain Ravenhill's Battery had ceased practising, the Viceroy, the Commander-in-Chief, the Ameer, and all the staffs moved up to the butt, to examine the hits, and see their number. All dismounted, and high personages were to be seen poking the mud wall for fragments of common shell or pieces of the segment. ‘The Ameer procured a considerable number, and made the stout Shahgasee take charge of them, and would have loaded that broad personage with a goodly ‘bag’ indeed, had not Colonel Biddulph, Adjutant General of Artillery, who was standing by, intimated that his Highness might have a segment shell to take to Afghanistan with him, if he desired. The Ameer's face, when this was translated to him by Captain Upperton, became alight with satisfaction. Colonel Biddulph then turned to Captain Ravenhill and said:—

“‘Kindly send the Ameer a segment shell’; and Captain Ravenhill nodded acquiescence. But Captain Ravenhill's arm was in a sling, and the Ameer, sharp as a hawk, asked,

“‘How did he come by that?’ Captain Ravenhill smilingly explained that about a week before he had broken a wrist bone while out pig-sticking.

“‘Ah!’ said Shere Ali, with reproving gravity, ‘to think of a man like you breaking his bone after such a wretched animal!’ and, after a moment's pause, he added to the amused group—‘Surely these guns are pleasure enough for any man!’”

—Rev. Dr. Wilson was in Calcutta last week. He met the missionaries in conference. He was to give an address to the Asiatic Society's Branch there, on Indian Research.

—*Indian Daily News*; Berhampore: “Cholera, in an epidemic form, has taken the villages round about, and in two or three villages the death-rate is something fearful. I have written to the station doctor to send on a native practitioner who is up in medicine; it is an awful sight to be in a village in which cholera is raging; the men and women occupy their time in howling at the top of their voices, and do little or nothing towards giving help to those unfortunates attacked. A great number die of mere fright.”

—*Indian Mirror*: “A meeting was held at the Dacca Brahmo Somaj premises on Sunday last, after Divine service, to organize the Brahmo community in the various stations of East Bengal. With a view to effect this object it was proposed by Baboo Abhai Coomarr Dutt and seconded by Baboo Abhai Chunder Doss, and at last unanimously resolved, that an Association be formed of all Brahmos in East Bengal under the name of the ‘East Bengal Brahmo Somaj,’ and that all who believe in the fundamental tenets of Brahmoism and who are interested in the welfare and advancement of the Brahmo Somaj be admitted into its membership, provided they sign a declaration to that effect and agree to pay at least three rupees annually. We hope our friends in East Bengal will have thus secured a solid and powerful organization before their church building is completed.”

WEDNESDAY,—APRIL 7.

—By way of preparation for the Viceroy's visit to Hardwar, elephants were collected there in large numbers for a grand tiger battue.

—A terrible and wholesale murder was perpetrated (says the ‘Central India Times’ of Saturday) last week in the Mundla district. It appears that of a party of natives, consisting of two men, one woman, two boys, and one infant, the man, the woman, and one of the boys were found murdered on the bank of a nuddee near Pindye. The infant and one of the boys were seriously injured, but hopes are entertained of

their recovery. The victims were robbed of money, their goods, consisting of about twenty bullock loads of hemp, &c., were left intact. We are informed that the victims' skulls were smashed in, but no wounds were found on their bodies, so that it would appear the unfortunate victims were murdered whilst sleeping.

—*Bombay Gazette*; Umballa, 5th: The Ameer left by rail for Peshawar at a quarter past six o'clock this morning.

The Viceroy left for Saharunpore at nine this morning.

—Same; Paris: “All Europe seems to be going wild over velocipedes. Races are being organized at various points, with the usual accompaniments of prizes, betting, and their attendant excitement. Rouen, Vancluse, and other cities are preparing velocipede races for Easter Monday: at other points, where the races have already been held, men on horseback have had the greatest difficulty in keeping up with the racers.”

—A treaty has, according to the *New York Herald*, been made by General Cushing with the Government of Colombia conceding to the United States the exclusive right to construct an inter-oceanic canal across the Isthmus of Darien at any point which may be selected by the United States. The Colombian Government cedes six miles of land on each side of the canal, one-half for its own benefit, and the other for that of the party undertaking the construction of the work.

—*Lancet*: “We are very glad to learn that the officers at the head-quarters of the Royal Artillery with the concurrence of the Commander-in-Chief, contemplate adopting some scheme for the relief of the wives and families of men of their corps, which consists of about 35,000 men. It is proposed to forward the wives of soldiers married with leave to their husbands, when the women have been unavoidably left behind at Woolwich; to devise some means of employment for the numerous and unfortunate class of women married without leave; to institute a nursery or *ereche*, where children may be left, so as to enable their mothers to earn something by work, and to provide for girls in industrial training schools, &c.”

THURSDAY,—APRIL 8.

—A fear is expressed that the Stranger's Home may have to turn its inmates out of doors and shut up, Government having hitherto withheld grants-in-aid. A correspondent of the *Times of India* says: “That which makes the apathy of the Government more apparent in this case, is the fact that they have expressed their willingness to subscribe something like Rs. 1,000 per month towards the establishment for carrying out the provisions of the *Contagious Diseases Act* (a theory of vice made easy), whilst they appear to utterly ignore the claims of the poor who are in their midst, and the stranger within their gates.”

—Galle telegram; Japan: The island of Sado has been taken by the Northern party.

The disturbances in Japan seem not to be so satisfactorily settled as the European Ministers suppose.

Reported death of the Governor of Osaka unfounded.

The steam ram *Stonewall* has been definitely handed over to the Miendo's Government.

—The *Times of India* hears that Cholera is still prevailing in H. M's 58th at Allahabad. One man shot himself through fear. 18 have died.

—A Bill has been introduced into the American Senate for providing a loan of eight million dollars for thirty years, in bonds bearing interest at 6 per cent to the American Asiatic Telegraph Company, to aid in laying a submarine cable, between California and China.

FRIDAY,—APRIL 9.

—Dr. Miller, late of Greenwich, has been appointed by Mr. Gladstone to the rectory of St. Mary, Newington. The living is worth £3,900 a year, but is to be divided. The *English Churchman* is pleased to connect this appointment with Dr. Miller's advocacy of Mr. Gladstone.

—*Indian Church News*; Trinichinopoly: “I hear that our Roman brethren have erected a very handsome new high Altar in their Cathedral here, which has cost over 5,000 Rs. This is the offering of a Native; the Altar stands in the cord of an apse, composed of teak pillars painted in imitation of green marble. The capitals are richly gilt. These pillars support a dome, which in its turn supports a large crown; the Throne over the Tabernacle is very imposing, and behind it is a huge statue of our Blessed Lady, in whose honour

the Church is dedicated. I have been informed that, during the past Holy Season, thousands have approached the Sacraments of Penance, and the Altar. Ah! when will our Missionaries condescend to take a hint from Rome, and try to conciliate our native brethren's prejudices? Till then I fear, we must expect to see our Missions languish, as they do now. The longer I live and the more I see, the more I am convinced that, *pace* the *Dombay Guardian* and the *Madras Observer*, nothing but a strong objective Religion will ever suit an honest meaning native Christian. God grant that ere long Father Benson may be enabled to supply the right men for the right places."

—Deaths last week, 407. By small-pox, 92.

—The Head Quarters of the army return to Poona to-day.

—*Times of India*: "We hear that Her Majesty's ship *Spiteful*, Commander Morrell, left Trincomalee on the evening of the 18th March, with orders to take possession of the Nicobar islands in the name of Her Majesty."

—*Oberland Mail*, March 19: Mr. Disraeli has made an important speech on the motion for the second reading of the Irish Church Bill.

Telegrams from Madrid announce fighting at Xeres and Montoro, and agitation in other places, on account of the new army levy.

Don Celestino Olozaga, First Secretary of the Spanish Chamber, has been killed in a duel.

The Spanish Cortes has decided that the present conscription shall be the last.

A terrible explosion at some chemical works is reported from Paris, resulting in loss of life and great damage.

It is said that the Queen has written an autograph letter to the Emperor Napoleon and the King of Belgium on the recent dispute.

Mr. Boutwell, a Republican of Massachusetts, and a foe to repudiation, has been appointed Secretary to the United States Treasury.

President Grant's inaugural speech, and his Ministerial appointments are generally approved.

The total loss of the steamer *Santiago* has been reported.

Oxford has again been victorious in the University Boat Race, winning by two lengths and a half.

There has been a shock of earthquake in Lancashire.

The Appeal case respecting the Raj of Tipperah of the Hills has been dismissed, with costs.

Prince Arthur is to make a tour through Ireland, and afterwards proceed to Canada.

Sir John Lawrence arrived in England on March 15.

A large number of the operatives in the Preston Cotton manufactories have struck through the reduction in wages.

Lord Strathnairn succeeds the late Lord Gough in the command of the Royal Horse Guards.

Another assassination is reported from Ireland. The steward of the Earl of Leitrim has been shot dead.

Among the deaths recorded this week are Admiral Sir C. C. Parker, Admiral Sir P. Richards, Major-General J. W. Ormsby, Lord Loconfield, Hon. W. F. Cochrane, Sir W. Clay, Sir J. P. Boileau, Sir J. P. Olliffe, Major J. C. Chilcott, late Bengal N. I., and H. Walters, Bengal retired.

A prayer meeting on a large scale was held on March 12 at Charing Cross, under the auspices of the "National Protestant Union," in accordance with the addresses of the Bishops of the Church of Ireland, "calling upon them to assemble their congregations for prayer and humiliation before God at this momentous crisis."

For the first time in its history, the United States House of Representatives, on February 27, listened to a speech from a negro. This negro, John W. Menard, claimed a seat for Louisiana, and spoke over an hour in advocacy of the claim. The House refused to admit him to membership, but voted him 1,500 dollars to pay his expenses at the capital, where he has been all the winter.

An important question, opened some years ago between the Asiatic Society of Bengal and the Government of India, has at last been brought to a satisfactory conclusion. It is now agreed that the society shall hand over to trustees, appointed by the Legislative Council, their collection of natural history, antiquities, miscellaneous objects, and the additions that may be made thereto. The Government on their part undertake to erect a suitable building, to maintain a proper staff of keepers, and provide for all the charges of such a museum.

Sir Charles Trevelyan has put in a plea for "Cleopatra's Needle," which, although the property of the British nation, lies neglected under the sand at Alexandria. That well-known explorer, Sir James Alexander, has written to Sir Charles on the subject, and states that the obelisk might be removed to this country at a cost of about 1,500*l.*—that is, if there were "no job" in the matter. Sir Charles suggests that "Cleopatra's Needle" might be advantageously placed in the centre of the Temple Gardens.

Miscellany.

—*The Mail*, reviewing the Boyle Lectures for 1868, "The Witness of the Old Testament to Christ," by the Rev. Stanley Leathes, says: "Mr Leathes discusses in detail several circumstances and passages in the Old Testament, and shows, we think conclusively, that if not Messianic, they mean nothing, in which case their existence is inexplicable and they cease to be of any value. He insists, moreover, with considerable force, that this argument is in great measure independent of disputes respecting the date and authenticity of the several books. At all events, these books existed many hundred years before Christ; and, therefore, we are sure that there existed some centuries before our Lord's coming the distinct anticipation of a Messiah. Since the validity of such an argument rests mainly on its details, we can hardly, in these columns, enter into a discussion of it; but we must quote one passage in which Mr. Leathes sketches a remarkable and, so far as we know, an original conception of the nature of that Messianic anticipation which he endeavours to substantiate.

"If this anticipation of a Messiah be a fact, how are we to account for it? And I reply, we can only account for it upon one of two suppositions; either, first, it was the result of an altogether exceptional, extraordinary, supernatural, and miraculous illumination on the part of the several writers, by which they were enabled in a manner that we cannot comprehend, and that many persons do not hesitate to declare impossible, to predict events ages before they came to pass, so that the common and vulgar idea of prophecy as the power of foretelling future events is that which best answers to the endowments of the Hebrew prophets; or, secondly, it arose from a certain special Divine manifestation which was vouchsafed to favoured individuals, by which they were enabled to behold in the essence of the Divine nature the Person of the Son of God; the veil which in ordinary cases hides the Christ from men, so that they cannot discern His Being or Person, was in their case rent aside, and revealed to their spirit the Messiah, the Son or Word of God, dwelling from all eternity in the bosom of the Father. And thus, being in direct union with him, their words expressed and bore distinct evidence to the effects of that union, and therefore clear testimony to the existence of Him who was afterwards manifested in the flesh, which testimony could not but be recognized by all who believed in Him, while the correspondence they were thus enabled by the Spirit to detect between the manifested Christ and the unmanifested Being who was with God and was God, who made himself known to patriarchs and prophets, constituted to such believers the very strongest evidence in confirmation of their faith.

"Now without for one moment denying that there are instances in the Old Testament of actual prediction of future events, I do not hesitate to say that I believe it was rather this latter kind of illumination to which the writings of the New Testament appealed as characterizing those of the Old, and that it was through a Divinely assisted vision such as this, if we may venture to hazard the conjecture, that any other knowledge more circumstantial was conveyed. In other words, the knowledge of the Messiah, which I hope to show is an undeniable fact in the writers of the Old Testament, was the knowledge of a mysterious Person existing in the essence of the Divine Being, rather than that of an individual man holding the Messianic office and afterwards to be revealed. In short, it was the Christ-Character of God which it was the blessed privilege of these men to have been permitted to perceive. Their illumination and inspiration consisted above all things and pre-eminently in this, that they knew of the personal existence of the Lord's Anointed, and that 'the heart of God was human.'

"And it must be allowed that, granting the possibility of such a knowledge, which, if the thing known were true in fact, would certainly be possible, it may readily be conceived that it might embrace also the more prominent events and circumstances which, in so far as they were destined to be the portion of the manifested Messiah, would be necessarily characteristic of Him. For example, if it was necessary, as our Lord declares, that the Messiah should suffer, if suffering was an essential part of His character, then they could not know Him without knowing also the suffering aspect of His nature. They would necessarily see in him a suffering Being. Their spiritual knowledge of God revealed to them, so to say, His capacity for suffering. Not that God is a Being who can suffer, strictly speaking, nor therefore sympathise; but it was given to these men to see that there was that in Him which under the requisite circumstances would be willing to endure the extremest sufferings for man, as there was also that which could be moved to the deepest sympathy with him.

"It is well, then, that we should understand clearly what kind of knowledge of the Messiah is in this place contended for. It is the spiritual perception of the existence of such a Being. Whether or not his existence is imaginary is altogether a different question. Quite independently of that question we have clear evidence, as I hope to show, that these writers believed in His existence. But no philosophical speculations on the abstract character of God will suffice to discover such a Being or to frame such a conception. They will much rather tend to deny that He exists. They will be much more likely to resolve the Divine essence into bare and absolute unity. Now, as a matter of fact, this was not the tendency of the ancient Scriptures. As a matter of fact there are numerous passages entirely inconsistent with that conception of the Godhead. And we maintain that to the mightier spirits in ancient Israel there was revealed at once the true existence and the personal character of this Being: they saw into not only the Messianic attributes, but also, if I may so say, the Messianic consciousness of God. To them it was given to know that the Messianic conception was a necessity in the completeness of the Divine idea."

"In his appendix Mr. Leathes offers some valuable contributions towards another of Lord Hatherley's aims—that, namely, of testing the validity of the so-called 'high criticism of the day.' It is one invention of this school of writers that the works which have hitherto gone under the name of the prophet Isaiah are really the production of two authors, whom they call the first and the second Isaiah. The chief arguments in favour of this view have lately been presented to the public in a distinct and compendious form by a very popular divine. Mr. Leathes discusses them in detail, and they certainly appear under his treatment such a flimsy set of excuses for a foregone conclusion that it is difficult to understand how any scholar can have entertained them. As Professor of Hebrew in King's College, Mr. Leathes possesses, of course, the requisite learning to enter fully into the question; but we may quote two or three examples which will be intelligible to every reader. One argument of the objector, for instance, is that 'the subjects of thought which are prominent in the second division of the book are now, if not in themselves, yet in the proportions they occupy.' This is rather a favourite objection of German critics, and it may be said to amount to this—that two works are not likely to be by the same author, when they are on different subjects. Mr. Leathes is almost too respectful when he calls such an objection 'surprising, if we bear in mind any author who has at one time written briefly on certain subjects and afterwards enlarged on the same, or pursued kindred subjects to a more complete result.' Might we not conclude that 'the author of the *Midsommer Nights' Dream* could not have written *Othello*, or he who wrote the *Tempest* have created *Hamlet*?' The following objection and answer afford a just exposure of another favourite mode of argument with these slippery critics:—

"Except in lvi. 9—lvii. 12 (which has all the appearance of an earlier fragment incorporated,) there is no allusion to the peculiar customs of Palestine under the monarchy; and no references to the Assyrian invasion or the other historical circumstances which mark the reigns of Hezekiah and of Manasseh.

"Upon the Dean's own showing we have here a passage which does not fit in well with the recent theories about the authorship of these writings, and for which therefore another theory has to be invented, in addition to the former one, which assigns them to a later writer. That is, first, we dismember the real Isaiah, and then, as that is not enough, we dismember yet further the false Isaiah to heal the breaches occasioned by our dismemberment of the first; and all this, rather than accept what positive evidence there is, to show that there never was more than one. Has any other writer, not in the canon of Scripture, ever been treated in this arbitrary manner? Can this with justice be termed exact criticism?"

—*Christian Work*: "We learn that there are nearly one hundred places throughout Italy and Sicily, where the Gospel is proclaimed, and where more or less progress has been made towards forming evangelical congregations; and judging from the reports of travellers whose hearts are in the work, there seems to be a great readiness among the common people to listen to the simple preaching of the Gospel. But the ignorance and vice that prevail are appalling. It is estimated that at least two thirds of the population can neither read nor write. Hence the Waldenses establish schools wherever they go, and at present, of their 81 agents, 32 only are ordained ministers or evangelists, while the remaining 49 are teachers. The mission schools are the more needed, because the Government schools are too often conducted by priests, whose interest it is to teach the children as little as possible."

"It is an interesting mark of the progress which has been made in the mission work, within fifty years, that the Hawaiian Evangelical Board of the Sandwich Islands have issued a call for a general convention, to be held at Honolulu, in the month of June, 1870, to which delegates are to be invited from all the missions in the Pacific. The time will be the Hawaiian Jubilee, or semi-centennial anniversary of the establishment of the American mission in the Sandwich Islands. Both native delegates and foreign missionaries labouring in the islands are to attend and take part in the conference; and the several missionary packets which have been established for the accommodation of different missions are to be employed as means of passage. It will be a truly animating and hopeful event."

"There are now, it appears, in the United Kingdom, 2,447 Baptist churches, with a membership numbering 231,506, and 267,396 Sunday scholars. The increase, as contrasted with 1858, has been in churches, 398—about 20 per cent."

"During the past year there have been no less than sixty-three Romish priests ordained in England and Wales, fifty-six belonging to the regular, and seven to the secular clergy. There are nineteen Roman Catholic chaplains to the Forces, including three 'on half-pay.' The total of Roman Catholic priests in England and Wales is given as 1,489; the number of churches, chapels, and mission stations as 1,122; the monasteries, or convents of men, as sixty-seven; the nunneries, or convents of women, as 214; and the colleges as eighteen in all, including some 'preparatory colleges.'"

—*Missionary Herald*: "Mr. Hunt, the printer from Madras, who has recently arrived at Peking, thus speaks of one of the missionaries stationed at Kalgan, and his wife, as they left Peking on their journey homeward:—

"We were overjoyed to find the G—'s here. We had heard of these dear missionaries, but had no expectation of seeing them. It was better than to have seen the 'Kearsarge.' They left us last evening, while the thermometer stood at 100 in the shade, and the dust was flying as it can fly only in Peking. Behold the humble, self-denying missionary, mounted on what they call a horse,—it is only a pony,—what we would call a 'tat' in India. Girded over Mr. G's Mexican saddle is all the bedding they will have for a month, consisting of rugs or blankets. I inquired if he was still to sit on top of all, when the first I knew there he sat, (he weighs only about seven or eight stone) in comparative comfort and with perfect unconcern. The missionary wife had lashed on something to soften her saddle, had a bag of Scriptures hung on one side and a bag of Scriptures and bread on the other side. I saw also the sad remains of her husband's old straw hat (he had his best on his head), dangling from her saddle-born. I was standing about wishing to make myself useful; indeed I held her donkey for some time—poor thing, I suppose her name is Patience. She had unshod hoofs, well-proportioned ears, and viewed without emotion the arrangements going on, the nature of

which she too well understood, for she had carried her mistress up and down country more than twelve hundred miles. All ready, and while Mr. Blodget and I were considering how we should help her to mount, with no spring that we could see, she sat lightly upon her pet donkey, and touching the reins moved gracefully after her husband. I followed them down the lane. I wanted to weep, and I did weep. You, Sir, would have wept. We were losing valued friends; for they were incessantly helping us by interpretation, to communicate with our cook,—for here we must use Chinese or starve,—but that was not what affected me so much. I had been complaining of our curry—not quite so piquant as Madras curry; our bread was open to criticism, though good enough for a better man; and I felt 'cut up' when I reflected that those missionaries would sleep for a month on hard khan floors, with only blankets under them, and would eat whatever they could get, and be thankful."

"They are going to visit a place one hundred miles away, towards the southwest, where there are hopeful signs of God's working. They will then be further from Kalgan than when they left us. They had no equipage, no followers, only a tat and a donkey. I had seen missionaries in other lands, and had supposed that I was one myself; but I came to the sad conclusion, on returning to my wife, that I was a very poor specimen."

—An interesting paper on "The Native Church in India" by a Native minister, appears in the *Madras Church Missionary Record*. The following extracts are from it:

"The Church History of England need not be repeated in India. The different phases which she has presented from time to time, the various changes which she has undergone, as the result of circumstances, national, ecclesiastical and political, and the violent struggles which she has encountered, all these resulting peculiarities of the English Church need not be transferred to the Indian Church, and the latter need not be a mere *fac simile* and counterpart of the former."

"Different Missionary Societies having taken up different fields of labor, propagated the truths of the Gospel with earnestness and success, and the converts, as a matter of course, belong to their respective Societies and Church Organizations. This being the case, there is very little of sectarian spirit among Native Christians. In Madras there may be some such feeling, owing to the fact of different denominations of Christians labouring near each other in the same field; but in Tinnevely, Travancore and Madura, where Christianity has made most progress, and converts number by thousands, this feeling hardly exists, and the Christians belonging to both the Church Societies, the London Mission Society and the American Board of Missions worship together, as occasion arises, without the least scruple as to form. I mention this simply to show that the Native Church is in a plastic state, and that it may be moulded into any shape or character, provided it be in accordance with Scripture, and that if we keep this grand object in view and put forth efforts all converging to this point there are really no insuperable difficulties in the way."

"The modifications which I venture to suggest for consideration, with a view to accomplish this desirable end, are the following. The Indian Church need not necessarily be connected with the State; Churches and Cemeteries may be left unconsecrated; some of those ambiguous passages in our Prayer Book about which even certain members and ministers of the Church of England have conscientious scruples, may be omitted; Native Ministers may be permitted to exchange pulpits under certain conditions; and the Native Episcopal Church may be left free to form a body of Canons suited to the circumstances of the country. Similar concessions on the part of the other sections of the Church will gradually bring Native Christians to meet on a common platform and greatly promote the end we have in view. By concession I do not mean any compromise of truth or principle: of that we shall not yield even an iota, though it may cost our life, but what I mean is simply yielding those points which are held non-essential for the sake of promoting that glorious cause we all have so much at heart in this heathen land. This plan, if carried out, will tend not only to diminish the line of demarcation which now exists between the Church of England and the other Churches, and promote sympathy and union a-

mong Native Christians, but it will also enable the heathen to see that Christianity has the marvellous power of binding all men of whatever caste, color or condition, into a common and holy brotherhood."

"It is clearly the duty of our European teachers to take the initiative in this important matter. It need hardly be observed, that the Native Church, in her almost infantile state, possesses no very conspicuous members, men of high intellect, with clear heads, large hearts, and broad attainments, able to grasp the subject, and grapple with the difficulties connected with it, and inaugurate such measures as shall tend to pave the way for this grand consummation. By the Divine blessing we may have such men in future. The present duty as regards making a beginning in this matter obviously belongs to those European Missionary Societies through whose instrumentality churches have been gathered in different parts of the country. In arriving at a right conclusion on this subject, it is essential that they should divest themselves of mere English ideas, early association and prejudices of education and training. The question should be viewed in the abstract, unconnected with all these circumstances, in its bearing, not so much on the English Church, as on the future Indian Church. We all love the Church of England, but I have no doubt we love our blessed Saviour better, and strive to do what we can to exalt Him and His Gospel among the teeming millions of India."

"The question, when practically considered, is undoubtedly very difficult and perplexing. It cannot be fully solved in the present state of pupilage and dependence of the Native Church. When it becomes self-supporting, all the Native Christians may put their heads together and adopt such measures as shall tend to the accomplishment of this object. Our simple duty at present is to assist them in, and prepare them for, it, by guarding the Native Church against all those technicalities which try or hamper even the English Church, and recommending such modifications as the state and wants of the country demand. And this is in perfect harmony with the 34th Article, which says, 'It is not necessary that traditions and ceremonies be in all places one, and utterly like; for at all times they have been diverse, and may be changed according to the diversities of countries, times, and men's manners so that nothing be ordained against God's word.' Again, 'Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.' English Law is modified to suit India, and Indian Legislature invariably consults Hindu and Mahomedan Laws before Bills are passed and become Laws. Why may not the same principle govern Ecclesiastical Law in matters affecting the Indian Church?"

—Rev. James Lewis, Rome, December 8th, in the *Free Church Record*: "Rome has to-day been in a fever of devotion to her favorite goddess, the Virgin Mother. From five o'clock in the morning the bells have been impatiently ringing in the celebration of her Immaculate Conception. It is now fourteen years since Pio Nono authoritatively announced to the faith, and 'for the consolation of the Catholic world,' this dogma."

"We are continually told, in vindication of Romish idolatry, that the worship that is given to saints is an inferior, secondary worship. On this day it would be difficult to discover that Rome either knows or worships any deity save her elect Queen of Heaven. Every other object of worship has given place in the churches to the worship of Mary. The usual pictures which surmount the high altars of the churches, whether pictures of Christ or of the saints to which the churches are dedicated, are replaced by her figure—a figure for the most part larger than life, gaudily attired, crowned with a queenly crown, and represented as standing upon the globe, the horns of the moon projecting from each side of it, and one foot treading upon the head of the serpent."

"So entire is the sovereignty of Mary on this day, that even the old pictures of Mary with the Babe, or of Mary and Child, are swept from the churches, and Mary is presented alone in her glory, the enthroned crowned Queen. To her all kneel bow, to her all tongues on this day confess. Having wandered into the great church of the Jesu, on your approach to which you read inscribed over the porch in large letters the motto of the order—'All for Jesus,' I found that truth-speaking order had failed for once in their dis-

tinguishing virtue, the altar-piece and the services of the interior revealing a worship 'All for Mary;' and so manifestly for her, that the most skilful of her subtle doctors would have been puzzled by any artifices of explanation to have reconciled the motto without with the worship within that gorgeous temple, which the order has erected as the type of its own simplicity and self-denial.

"When returning from the Ara Coeli, I was unexpectedly met by a procession, the object of which I could not at first conjecture.

"Troops of candle-bearers, the indispensables of all Romish processions by day or by night, led off the slow-paced march. A large body of soldiers followed, making the air musical with their magnificent band, which was strangely contrasted, as the great figure of the procession approached, by the deafening beating of drums, resembling more the 'tom-toms' of a Hindu than the inauguration of a Christian service. Bands of helmeted men, bareheaded Capuchins, not fewer, as I roughly calculated, than two hundred in number, and a body of gray-robed civilians, with a priest at their head, ushered in the goddess of the day—the statue of Mary, standing in a car with elevated gilded back and canopy, upborne by forty men, who shook her ladyship with their laughter at their own unusual position, and who exposed her to the danger of being upset as they alternately pressed upon the crowd, and were pressed by it.

"A dense mass of men, women, and children followed the car, shouting her praises, or singing some catch or hymn to Mary. A more lively representation of the car of a heathen god encompassed by his devotees India could not have presented to the eyes of one of our missionaries. I felt as if I had been transported by the scene from the Tiber to the Ganges.

"As the figure passed all knelt and uncovered; and if they worshipped as they knelt assuredly it was not from the reverence the figure inspired. It required no stretch of faith in the worshippers to believe that they did not worship it. The most poverty-stricken imagination could have found for itself an ideal to provoke a livelier homage. A more stiff wooden face and figure could not have been given to a statue. It expressed nothing that could either command respect or affection. And the robes of the figure were as wooden as the face, whilst an air of the ludicrous was thrown over the whole by the modern fashionable style in which it was tricked out. It was draped in sky-blue, figured with gold stars, and looped up in front to display a white petticoat frilled at the bottom. An artificial nosogay was stuck in her breast to conceal the lowness of her *busque*. 'Poor Mary!' exclaimed an English lady who stood behind me, as she gazed upon the figure, 'how has she fallen by falling into the hands of the priests!'

—On New Year's day an extraordinary explosion was heard in Stockholm, accompanied, as some imagined, by an earthquake. It was afterwards ascertained that some meteoric body had exploded scattering its fragments near Upsala.

TELEGRAPHIC NEWS.

London, March, 19th.—The opening of the Suez Canal will take place on the 18th proximo, when the waters of the Mediterranean will be admitted into the Bitter Lakes.

29th.—The Bombay mail of the 6th March was delivered in London on the morning of the 29th idem.

31st.—The Peerage of Lord Napier has been gazetted (given as received). The Liberals have carried the Hereford election, and the Conservatives the Blackburn; serious fighting took place at the latter. Major Walker has been elected for Dumfriesshire.—Latest advices from Spain state, that the Spanish constitution provides for endowment of Catholic Churches, and guarantees the liberty of other Churches.

April 1st.—The revenue for the year ending 31st March amounted to £72,591,991, being an increase of £2,991,772, including £2,441,000 on account of the Income Tax.—Advices from the Cape of Good Hope state that a tract of country 400 miles long and 150 broad has been desolated by fire.—The name of General John Morgan appears in the obituary of the week.

2nd.—In the House of Commons yesterday, Mr. Grant Duff, replying to Colonel Sykes, con-

firmed the previously announced rejection of Colonels Norman and Broome's schemes for facilitating the retirement of Indian officers.—Lord Stanley was installed yesterday in the Rectorship of the University of Glasgow.—A debate has taken place in the Corps Legislatif upon corruption at elections. The Ministry declared they had no intention of remaining neutral during elections, and defended the system of official candidatures.—The Russian sailors have been granted unlimited furlough.—The Oriental Bank has declared a dividend of six per cent for the half year.

3rd.—In the House of Commons last night Mr. Grant Duff, replying to Colonel Sykes, said that the Council of India contemplated a reduction in the charge for unemployed field-officers in India.—It is stated that Turkey and Persia have agreed to refer their differences to a mixed commission.—In a debate that took place yesterday in the Corps Legislatif on the French Budget, M. Ronher dwelt upon the earnest endeavour of the Government to preserve peace, and said, that if there was any danger of disturbances it proceeded from speeches, weakening domestic institutions and thereby lowering respect abroad.

5th.—Lord Stanley, in a speech on the occasion of his installation as Rector of the University of Glasgow, said that notwithstanding gloomy prognostications, he looked forward hopefully to the maintenance of peace in Europe. Regarding the Irish Church Question, he said alterations were desirable, but that the endowment of the Church should not be wholly swept away, merely to establish the theory of religious equality. He had no hope that the decision of Parliament would be reserved, but thought something might be saved by leniency towards the Fenians.—A plot to assassinate the Viceroy of Egypt by placing an explosive machine under the box of his Highness in the theatre, has been discovered.—It is authoritatively stated that Mr. Montley has been selected for the post of American Minister in England.—Latest advices from Spain state that the Council of Ministers at Madrid have resolved upon Ferdinand of Portugal's candidature for the throne.

6th.—H. R. H. Prince Arthur has arrived in Dublin, and has been cordially received.—The Governor General of India Bill has passed the House of Lords, with an additional clause by the Duke of Argyll, empowering the Legislature to deal exceptionally with vagrancy, subject to the approval of the Home Government.—The Earl of Clarendon, replying to the Duke of Somerset, censured the operations at Formosa, and said that the Consul at that place had been recalled.—Latest intelligence from Spain states that the introduction of Bibles and Protestant books, printed in foreign languages, into that country has been authorised.—The steamer *Carnatic*, with the outward Indian mails, left Suez for Bombay on the 4th inst. at 11 A. M. (7 hours before contract time.)

7th.—In the House of Lords last night, the Duke of Argyll gave notice of the reintroduction of Sir Stafford Northcote's Bill, relating to the constitution of the Indian Council. Replying to the Marquis of Salisbury, he said that the Bill would not deal with the financial control of the Council.—Don Ferdinand of Portugal positively refuses to accept the Crown of Spain.

New York, 6th.—The Republicans have carried the Connecticut elections.

Washington, 30th.—The Senate, insisting on a modification of tenure of Office Act, and the House of Representatives, insisting on its absolute repeal, both houses have agreed to a conference.

31st.—The Congress has passed the Bill modifying the Tenure of Office Act as proposed by the Senate.

Washington 7th.—President Grant has signed the Bill modifying the Tenure of Office Act.

PASSENGERS ARRIVED.

Per *Travancore*, 3rd.—
From Southampton.—Mrs. Morton and infant (For Kurrachee), Miss Leslie (do), Major Doorn, Major Ogilvie, Captain Newcome, Colonel and Mrs. Stanley, Mrs. Clumpton, Miss Melkidejohn, Mrs. Morse and infant, Mrs. Hobbs and infant, Mrs. Leslie and infant, Mrs. White, Lieut. Flint, Mr. Faithful, Mr. Quin, Mr. W. H. Booker, and Mr. G. White.
From *Marseilles*.—Mr. and Mrs. Beatty, Mrs. Fuller and infant, Miss Fuller and European female servant, Colonel Nesbitt, Mr. W. C. Turner, Mr. J. Collins, Mr. G. J. Buchanan, Mr. Whitworth, Mr. Smyth, Mr. Stewart, and Mr. Lecl.
From *Suez*.—General Youngblood, and Mr. F. D. Chawntrell.
From *Aden*.—Mahomed Ahmed and son.

DOMESTIC OCCURRENCES.

MARRIAGE.

HEWITT—HUNTER.—On the 6th inst., at Christ's Church, Brompton, by the Reverend C. T. Wilson, Lieutenant Colonel W. Selwood Hewitt, Assistant Adjutant General M. D. A., to Elizabeth Maxwell, eldest daughter of W. Forsyth Hunter, Esq.

DEATHS.

MARTIN.—At Nussersabad, March 28th, of croup, George, son of Rev. Gavin Martin, aged 11 months.
CROKER.—April 2nd, on board H. M.'s Indian troop-ship *Euphrates*, Bombay harbour, Edward Harding, second son of Dr. and Mrs. Arthur Croker, Royal Artillery, aged 4 months.
MacCARTHY.—March 31st, at Broach, of cholera, Florence Isabella, the beloved child of Edward and Alice MacCarthy, aged 9 months.
VINT.—At Belfast, March 16th, wife of Mr. David Vint, Conductor.

Advertisements.

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Printed and published for the Proprietors, by JAMES PEARSE, Manager, at the ORIENTAL PRESS, Jail Road Bombay.—April 10th, 1869.